

But what is to be done with this great question of religious finance, and with all the other hindrances which have been mentioned? What helps do we propose?

I should say, in one word, abandon every unscriptural method. Come back to the simple teachings of God's Word. Instead of all the shifts resorted to let the Scriptural office of the deacon be brought into full activity and by its ministry let the solemn duty and privilege of giving, in which the Church is yet so lamentably backward, be plainly and constantly laid upon every man's conscience before God. Let no one be omitted, and let the offerings of all, rich and poor, be so managed, so administered, as in the great and successful Sustentation Fund of the Free Church of Scotland, as to bring out the living and practical unity of the Church and the official equality and independence of all Presbyters whatever position they may occupy. This is the remedy for a multitude of cases which now occupy the time of Presbyteries, and an end of the reign of little financial despots up and down the country who manage to make the lives of ministers miserable, to impair their usefulness and the purity and discipline of the Church. But I cannot elaborate this.

Then as to inactivity among the elders, let us try to quicken their spiritual pulse by the addition of youth and piety to their ranks, let us try to take every hindrance out of their way, to enlist their sympathies, to induce them to understand and honour their high vocation and to rouse them to holy enthusiasm as leaders in the Lord's army.

As to discipline, the ministerial office, and the lack of labourers in the field—Home and Foreign—I have already said all that time permits.

And as to the ignorance depicted. Let us remove it by diligent Scriptural and historical instruction delivered *viva*